

THE KINGDOM OF SRIWIJAYA IN THE DEVELOPMENT OF ISLAMIC CIVILIZATION AND THE ECONOMY IN NUSANTARA BEFORE 1500 AD

Abdur Razzaq

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Email: abdurrazzaq_uin@radenfatah.ac.id

Sari Lestari Zainal Ridho

Sriwijaya State Polytechnic, Indonesia

Email: sarilestari@polsri.ac.id

Asmuni

College of Tarbiyah Science, Islamic Education Foundation of Lahat, Indonesia

Email: asmunifalahul@gmail.com

Abstract

This study focuses attention on the history of the Sriwijaya Kingdom which is the oldest kingdom in the Malay Land and is considered as the kingdom with the greatest maritime power in the middle of the 7th century. As a former large empire, the inscriptions of the Sriwijaya Kingdom were valued by many researchers as very little compared to the kingdoms on Java. This makes it difficult for researchers when going to explore the traces of the history of standing and traces of his government. The expansion of the entire archipelago territory by the Sriwijaya Kingdom was not only in the context of expanding the territory but also had economic motives and controlled the international trade routes. This study also discusses the economic development, civilization, and the process of entry of Islam in Sriwijaya until the emergence of an Islamic political entity that came to be known as the Palembang Darussalam Sultanate.

Keywords: *Sriwijaya, Islamic Civilization, Economy*

Introduction

The Sriwijaya kingdom was an important kingdom that had appeared in the archipelago. The polemic from the kingdom of Sriwijaya was once expressed by Wolters (2011, 295). He said there had to be an explanation that showed that Southeast Sumatra and the islands around its coast were the Malay beach area as recorded in history. They are a nation whose language is used in the first stone written Sriwijaya and its words about shipping are not loans from India. According to Wolters (Wolters 2011), there is not much research on the history of the proto Sumatra, especially with regard to the Sriwijaya Kingdom. What was new was information after I Tsing's visit in 671 AD to Palembang. The Chinese merchant, I Tsing, was the first person to make a record of this kingdom. Reverend I Tsing (634-713), while on his voyage from China to India in 671, stopped in Sriwijaya for six months to study Sabdawidya (Sanskrit grammar). When returning from India in 685 I Tsing spent many years in Sriwijaya to translate Buddhist texts from Sanskrit into Chinese. The history of Sriwijaya was revealed as a country that played an important role in Asian trade in the Middle Ages for more than 500 years. The

interesting thing about the Sriwijaya kingdom is its sudden appearance and development. The Sriwijaya kingdom was an interested power in building an empire, and in the 1400s Sriwijaya had succeeded in extending his power along the Straits of Malacca (Reid 2011, 237).

This paper will discuss about the emergence of the Kingdom of Sriwijaya based on historical evidence found. In addition, discussions on economic development and civilization during the reign of the Sriwijaya Kingdom will also be discussed. This paper will even discuss the process of entering Islam in Sriwijaya, including the emergence of an Islamic political entity that came to be known as the Palembang Darussalam Sultanate.

Kingdom of Sriwijaya in Inscription Perspective

I Tsing returned to China from Sriwijaya in 695. While in Sriwijaya he wrote two of his most famous books, *Nan-hai Chi-kuei Nei-fa Chuan* (Notes on Buddhist Teachings sent from the South Sea) and *Ta-T'ang Hsi-yu Ch'iu-fa Kao-seng Chuan* (Notes of priests who studied in India during the Tang Dynasty). In both of his works, I Tsing provided valuable information about Sriwijaya's location and situation. Because he lived for a long time in Sriwijaya, his testimony is certainly very reliable. I Tsing witnessed Sriwijaya's condition firsthand. His descriptions are powerful and unquestioned first-hand news sources. From the description of Tsing I, it is clear that Malayu is located in the middle of a voyage between Sriwijaya and Kedah. So Sriwijaya is located in the South or southeast of Malayu. Almost all historians agree that the Malay country in question is located in Jambi, because on the base of the Amoghapasa statue found in Jambi there is a stone inscribed with 1208 Saka (1286 AD) which states that the statue is a gift of the king Kertanagara (Singhasari) to the Malayu king (Hardjowardojo 1966, 36–38). I Tsing also said that Sriwijaya was located at the mouth of a large river (Chavannes (1894, 176); Ferrand (1922, 6); Wolters (Wolters 2011)). So the only place that qualifies as a Sriwijaya country location is Palembang.

Palembang, recognized as the main center of the Sriwijaya Kingdom (Reid 2011); Hall (1987, 80); Rahim (1998, 41), although some sources also state that Kedah was not only a colony for Sriwijaya, it had also been another Capital City for Sriwijaya. Based on Tanjore's tombstone it is said that Rajendra Chola I of the Chola Kingdom had conquered Sriwijaya and captured King Kadaram (Kedah) named Sangrama-Vijayottunggawarman, along with other Sriwijaya areas. From this explanation it was concluded that Kedah was once another administrative center for the Sriwijaya kingdom.

Furthermore, some of the inscriptions that were collected in connection with the Kingdom of Sriwijaya are:

1. Kedukan Bukit Inscription, 604 Saka (682 AD). A Dapunta Hyam holy journey with three periods, first April 23 682 AD, second May 19 682 AD, and third June 16 682 AD.
2. Talang Tuwo Inscription, 606 Saka (March 24 684 AD), mentions the name of the king Dapunta Hyang Cri Jayanaca (-Ga)
3. Telaga Batu inscription (not many years) (middle of VII century AD). This is an inscription about the early Sriwijaya kingdom epigraphy in general and also about the administration of the Sriwijaya Kingdom.

4. Lime City Inscription (608 Saka or 28 April 686 AD) found on Bangka Island.
5. Karang Brahi Inscription (end of VII century AD). In Wolters explanation (Wolters 2011), the stone is not many years old and was found in the center of South Sumatra (Palembang).
6. Palas Pasemah inscription (around VII century AD).
7. Siguntang Fragment, which tells the story of a war of bloodshed and curses for those who do wrong.
8. 2 pieces of clay inscription fragments. 1. Origin of Sabokinking (the victory of its king over its disobedient army). 2. Victory over enemy soldiers.
9. Stone Pond inscription fragments. This completes the contents of the Kedukan Bukit stained stone, which is about making or establishing a temple by Dapunta Hyam.
10. Fragments of Siguntang Hill (concerning Buddhism).
11. 5 short inscriptions of Bukit Siguntang.
12. The New Boom inscription (around VII century AD that is a contemporary of the Cretaceous inscription). The closing of this inscription symbolizes ratna (lotus flower) which has 8 pieces of flower which are flanked by two slanted vertical lines. This symbol is the same as that found at the end of the Cretaceous inscription.
13. Humpback Inscription. Found in 1985 in the Village of Bangkas District of Jabung, Central Lampung Regency. This inscription does not have years and is thought to be palaeographically one era with another inscription from Sriwijaya. The contents of the writing on this inscription contains a curse or oath in a language different from ancient Malay in general. This inscription is estimated to appear around the VII century AD
14. Inscription Hunjun Lanit (Onion) dates to 919 Saka or 997 AD. The Hujun Lunit inscription was issued by Punku Haji Yuwa Rajya Sri Haridewa for the purpose of building a shrine in the Hujun Lanit area. This inscription also explains the determination of boundaries (sima).
15. Kambang Unglen Inscription 1. Found on September 22, 1987 at Kambang Unglen, near Siguntang Hill, Palembang. When found this inscription has also broken or already in the form of whitish yellow stone fragments, with a length of about 36 cm, a width of about 22 cm, and a thickness of about 9.5 cm.
16. Inscription of Kambang Unglen 2. Found in the courtyard of SMP PGRI 7, Kambang Unglen, Ilir Barat I District, Palembang. The fragment is 12 x 13 cm in size and there are four lines of writing with a font size of 1.5 x 2 cm. Three lines of the four lines of writing can still be read although it is rather difficult.
17. Ligor A and Ligor B. Inscriptions This Ligor A manuscript contains news about the king of Sriwijaya, the king of all the kings in the world, who founded Trisamaya caitya for Kajara. Whereas the Ligor B manuscript dated 697 Saka or 775 AD, contains news about Visnu's name Sri Maharaja, from the family of endailendravamśa and nicknamed dijesavvārimadavimathana (murderous arrogant enemies who have nothing left).
18. Nalanda Inscription (860 AD). Found in Nalanda, Bihar, India. Issued by King Dewapaladewa. This inscription tells about the making of a monastery by Balaputeradewa.

19. Leiden inscriptions written on copper plates dating to 1005 AD consisting of Sanskrit and Tamil. This inscription tells of the making of a monastery named Cudamanivarmavihara in Nagipattana.
20. Tanjore Inscription. Issued by King Rajendracola. Rajendracola twice attacked Sriwijaya in 1025 and in 1030. He was finally able to capture and capture the Sriwijaya king, Sri Sangrama-Vijayottunggawarman who at that time was making Kedah the seat of government.

Sriwijaya Kingdom's Position

Based on historical data, it is known that the Kingdom of Sriwijaya was domiciled in several places in the Malay world region, namely:

1. Minanga and Mukha Upang (before 604 Saka or 682 AD). This information comes from the Kedukan Bukit Inscription.
2. Palembang (604 Saka or 682 AD - until the X century)
3. Kedah (1017 AD), see Tanjore Inscription. The capital of Sriwijaya is in Kadaram (Kedah).
4. Jambi starting in 1068 AD (XI - XIII century) (Andhifani 2012).



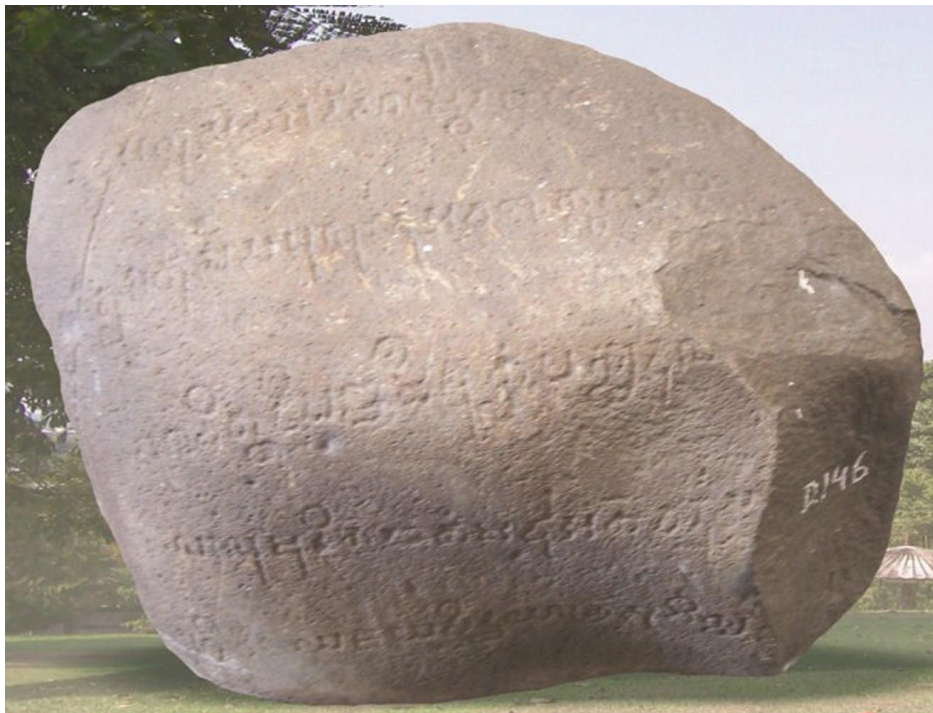
Source: (Siliwangi 2014)

Sriwijaya Kingdom, as a maritime kingdom developed characteristic of the diplomatic tradition to maintain its role as the center trading. The main strength of the Sriwijaya Kingdom was its mastery over the Malacca Strait area thus holds the key to shipping trade to China and Western countries (Sartika Intaning Pradhani 2017, 187).

Of the many inscriptions from the Kingdom of Sriwijaya, the Kedukan Bukit Inscription is the most discussed. Besides containing many terms that are not easily interpreted, the inscription is considered by some scholars to contain the key to solving the problem of the location of the capital of the great kingdom, a kingdom that has dominated international shipping and trade for four centuries. In terms of linguistics, the Kedukan Bukit stained stone is the oldest Malay writing ever found to date. As quoted by Wolters (Wolters 2011) from Professor Coedes' opinion that the stone tablet explains the journey of one of the Sriwijaya kings who then caused many polemics about

the meaning of the trip. The Kedukan Bukit inscription was discovered by M. Batenburg on November 29, 1920 in Kampung Kedukan Bukit, Kelurahan 35 Ilir, Palembang, South Sumatra, on the banks of the Tatang River which flows into the Musi River. The stone is shaped in the form of a small stone measuring 45 × 80 cm, written in the Pallawa script, using Old Malay. These tombstones are now kept in the National Museum of Indonesia with the number D. 146. In general, the Kedukan Bukit compartment tells the following:

On 11 Waisaka 604 (23 April 682) the Sriwijaya king who had the title Dapunta Hyang took a boat from a place to join his army who had just conquered Minanga (Binanga). Then on 7 Jesta (May 19) Dapunta Hyang led his army to leave Minanga to return to the capital. They rejoiced to go home with a victory. They landed at Muka Upang, east of Palembang, then headed for the capital. Then on 5 Asada (June 16) Dapunta Hyang ordered the construction of a wanua (building) in the form of a temple in the capital as a manifestation of gratitude and joy (Irfan 1983).



Collection: Jakarta National Museum with number D.146.

In addition to the Kedukan Bukit stained stone, Telaga Batu tiled stone, and Tanjore's tombstone also attracted the attention of researchers to study it. Stone-covered Telaga Batu was discovered in 1935 in Telaga Batu, Sabukingking 2 Ilir, Palembang. Consisting of 28 lines, decorated with the symbol of the Kingdom of Sriwijaya in the form of a seven-headed dragon. Now stored in the Central Museum, Jakarta, with the number D.155. The stone letters of Telaga Batu mention various high authorities that might only exist in the capital or central government of a kingdom, such as the crown prince, royal concubines, senapati, judges, ministers, to palace cleaners and servants. This stone was for the first time published by Johannes Gijssbertus de Casparis (1956).

Tanjore's tombstone is a relic that discovered the origin of Malay names and places. As written by Wolters (Wolters 2011) quoting Rouffaer's opinion that the stone inscribed Tanjore originated around 1030 AD and describes 'Malaiyur' located on a hill; in Jambi there is a hill, there once stood a palace. This paper strengthens the analysis that

Jambi, which is better known by the early Malay term, was once the center of Sriwijaya government other than Palembang and Kedah. Meanwhile, a different view was expressed by Beal in 1883-1886. Beal, who was interested in Buddhist matters in China and India, was the first to show a series of sources of information that would later be recognized as 'Sriwijaya' history. (Wolters 2011). He accepted Yule's opinion that what was meant by 'Malaiur' by Marco Polo was Palembang. According to him I Tsing said that 'Mo-lo-yu' was the same as 'Shih-li-fo-shih' and he thought that 'Shih-li-fo-shih' was the same as San-fo-ch'i, 'Sarabaza' and Palembang.

Regarding the administration of the Sriwijaya Kingdom, many researchers had difficulty obtaining information about this because of limited data sources, only available from inscriptions. Only well-written Batu provided very limited information about the structure and administration of the government at that time. However, Reid concluded in his writings that although the Sriwijaya kingdom had not been neutralized, the Malays had used the idea of the kingdom in the formation of the state. According to Reid, the two main factors that shaped the nation's formation in the 14th and 16th centuries were differences in regional autonomy and the wealth of foreign trade (Reid 2011).

With regard to the collapse of the Sriwijaya Kingdom, as written by Burger (1962, 30-31) in sequence, that in 1125 the kingdom only controlled the regions of Palembang, Malacca, Sailan and Sunda (West Java). Subsequently in 1265 Sailan Island was captured by Raja Kola of India. Then in 1300 Sriwijaya lost the Krajang Isthmus which was conquered by the King of Siam and in about 1325. This marked the end of Sriwijaya's role as an international center. Even in 1365 the kingdom became a conquered area of Java.

The Kings of Sriwijaya Kingdom

The following are the names that were once kings in the Kingdom of Sriwijaya which can be deduced from a number of stone sources inscribed or recorded by historians:

1. Dapunta Hyam or Punta Hyam Sri Jayanasa 682-684 AD (Source: Stone bearing the Kedukan Hill).
2. Balaputeradewa Wisnu has the title Sarwarimadawimathana 775 AD (Source: stone letters from Ligor A and B). The name Balaputeradewa again appeared in the year 860 AD (Stone bearing the Nalanda). According to Arabic news Ibn. Hordadbeh (844-848) king of Sriwijaya was known by the name Raja Zabag.
3. Sri Udayadityawarman (according to the Sung Dynasty history books) 960 - 962 AD.
4. Sri Cudamaniwarman (1003 AD). Attacked by Dharmawangsa (East Java).
5. Sri Marawijayottunggawarman (1008 AD).
6. Sri Sanggamawijayottunggawarman (1017 AD). He has a son named Se-li-tieh-hwa or Sri Dewa (according to the Sung Dynasty History Book in 1028 Sriwijaya sent an emissary to China). Was attacked by the Kingdom of Colamanda.
7. Dharmaprawira (Following the Chinese news there was a Sriwijaya envoy. The king came to power around the Jambi area in 1068).

8. 1275-1294 - there was an Pamalayu expedition (King Kertanegara, Singosari Kingdom). At that time the king was named Chandramuka.
9. 1377 - subdued by Javanese (Majapahit) (Andhifani 2012)

Development of Islamic Civilization in Sriwijaya

Regarding how the spread and development of Islam began, Coedes (1918) see a connection between the development of the Kingdom of Sriwijaya with Islam in the early period. As a result of the conquests by the Arabs emerged in the Middle East (namely: the Arab States, Syria, Egypt and Mesopotamia) a large caravan country, the sea road through South Asia then became the usual trading road, replacing the road on land (Burger 1962). Arab and Chinese sources explain that in the 9th century in Palembang, believed to be the capital of the Sriwijaya Buddhist Kingdom, there were already a number of Muslims among the native population of Palembang. This is a consequence of the interaction between the Sriwijaya population and Middle Eastern Muslims who have been going on since the beginning of the birth of Islam. Although Sriwijaya was the foremost center of Buddhist scholarship in the archipelago, it was a cosmopolitan kingdom. The Muslim population still respected their rights as citizens of the kingdom so that some of them not only played a role in the field of trade but also in the diplomatic and political relations of the kingdom. A number of Muslims have been sent by the Sriwijaya Government as royal ambassadors, both to China and to Arabia (Azra 1994, 36).

Not only in the Kingdom of Sriwijaya and especially Palembang, the polemic of the entry of Islam in the archipelago as a whole has been a long debate. Many researchers have revealed the initial pioneering the entry of Islam in the archipelago. Syed Naquib al-Attas Al-Attas, for example, has a strong concern about the history of the entry of Islam in the archipelago. He refuted the Gujarat Snouck Hurgronje Theory. Naquib states that before the seventeenth century all relevant Islamic literature did not record a single writer from India. The authors considered by the West as India turned out to be from Arabic or Persian. Even what is called comes from Persia turned out to be from Arabic, both from ethnic and cultural aspects. The names and titles of the first carriers of Islam to the archipelago indicate that they were Arabs or Persian Arabs. It is recognized that half of them came through India, but half came directly from Arabia, Persia, China, Asia Minor, and Maghrib (Morocco). However, what is important is that their religious understanding is the understanding that developed in the Middle East at that time, not India. An example is the style of letters, title names, weekly days, how to recite the Koran which all express the explicit features of Arabic (Al-Attas 1972).

The above statement is in line with the writings of Buya Hamka which states that Western writers made a very systematic effort to dispel the beliefs of the Malay countries about their intimate spiritual relationship with Arab land as the main source of Islam in Indonesia and the place to gain religious knowledge. In Hamka's view, Muslims in Indonesia get Islam from the first people (Arabs), not just from trade. Even the arguments used as Hamka's reference material are local Indonesian sources and Arabic sources. According to him, the initial motivation for the arrival of Arabs was not based on economic values, but was driven by the spirit of the spread of Islam. In Hamka's view (Hamka 1997), the trade route between Indonesia and the Arabs had taken place long before the Christian era. Reid (Reid 2011) has a different opinion from Hamka, according to him the religious revolution in the archipelago, which is marked by the creation of a

network of spread of Islam and Christianity through the establishment of new cities and markets, is an important event that occurred before the 1500 BC.

Using the Noorduyn concept cited by Wekke (2013, 31–32) and in line with Abdullah's thoughts in the Womb (Rahim 1998), it was concluded that the process of Islamization or the development of Islam in the Archipelago was a process that consisted of three stages, namely:

- (1) Arrival, influenced by economic factors
- (2) Acceptance, driven by religious motives
- (3) Development, driven by political motives.

Little was known about the development of Islam in South Sumatra until before the establishment of the Palembang Darussalam Sultanate. For about two centuries Palembang became the territory of the Islamic empires on Java. Palembang only officially became an independent sultanate when Raden Tumenggung proclaimed himself to be Sultan Ratu Abdurrahman in 1666 and then took the title of Sultan Jamaluddin in 1681 (Van Den Berg 1989, 202).

Based on the Islamization process, the existence of Islam in Palembang, as the center of the Sriwijaya Kingdom at that time, has existed since the 7th century AD, namely in the form of the arrival and settlement of traders who embrace and practice Islamic sharia. However, until the shift of power from the Kingdom of Sriwijaya and switch to the Majapahit Kingdom, there was no indication yet of Islamic activities there (Rahim 1998). So it can be said that during the Sriwijaya kingdom, Islamization was only at the stage of the presence or arrival and place of residence of the Arabs, which was influenced by economic motives (trading). The spread of thought through the trade process has been put forward by the historian Morisson (Nasution & Iqbal 2013, 256), although there are differences of opinion with other historians regarding the origin of the spread of thought. This explanation is relevant to convey in connection with events that occurred before the 15th century AD.

Economics Development

Discussion on the economic development of the Sriwijaya kingdom was expressed by Wolters (Wolters 2011). He began by quoting Professor Coedes' opinion (Coedès 1918) which was later justified by scholars, that the power and prosperity of the kingdom's economy was due to its dominion over the Malacca Strait which was a well-known path in the history of trade. To quote Tome Pires's opinion: "Whoever can control Malacca means he will be able to master Venese. Starting from Malacca, from Malacca to China, from China to the Moluccas, from the Moluccas to Java, from Java to Malacca and Sumatra are under his control".

As a maritime nation that controlled the trade routes at that time, the Kingdom of Sriwijaya was considered as the first kingdom that controlled most of the archipelago with various expansions. By conquering Malacca, it was very easy for the Sriwijaya Kingdom to expand its territory and increase its economic progress.

The Sriwijaya kingdom was a seashore, a trading country and a ruling state at sea. Its power and wealth are obtained from international trade through the Malacca Strait, so it is connected to the highways of international trade from East Asia to West Asia and Europe which for at least fifteen centuries have had historical significance (Burger 1962). According to Wade (2009, 221), the Southeast Asian region experienced

the beginning of the trading era in the 900 to 1300 AD. Then between 1450-1630, Malay traders and seafarers became one of the important actors in international trade competing with the Portuguese and Indians (Reid 2011).

The rapid expansion of trade in the Kingdom of Sriwijaya was more deeply expressed by Burger (Burger 1962). He said ships passing through the Malacca Strait stopped at ports to collect drinking water and other supplies. Some of the ports on the coast of the strait are important as harbor supplies. Because of that Sriwijaya tried to obtain a monopoly and control the coastal areas on both sides of the Malacca Strait. His efforts were successful: the Jambi region, the Lampung region, the Malacca peninsula and the Kra isthmus, he was ruled, and even Sailan Island was occupied for a long time by Sriwijaya after fighting with Raja Kola (India) in the 11th century. In 767 Sriwijaya seized Tonkin (Indochina, Hindia Rear). The Sriwijaya voyage encompassed the seas reaching India and the Hindia Rear and possibly even reaching Malagasy. Ships passing by were required by Sriwijaya to stop at its ports, thus the kingdom held a 'compulsion to hoard goods'.

Based on history, one of Indonesia's trade fame comes from the Kingdom of Sriwijaya, which was centered in Palembang from the 7th century to the 14th century. Specifically, the Kingdom of Sriwijaya had an important role in the economy during this period. The role of the Sriwijaya Kingdom in the Economy before the 15th century is as follows:

1. As a Product Market
Sriwijaya's role is to accommodate products carried by Chinese sailors (Wolters, 1970: 4 in Reid (Reid 2011))
2. Center of Trading
Palembang as a trading center visited by many Arab (Islamic) traders in the heyday of Sriwijaya (Ferrand, 1992 cited by Rahim (Rahim 1998)). Its strategic location makes Palembang one of the most important port centers in the Arab, Chinese, Indian and Persian trade routes
3. Trade Link
The Sriwijaya Kingdom was a maritime kingdom, a kingdom that controlled trade and controlled the sea. Sriwijaya is a trade hub because of its position which lies in the path in international trade from East Asia to West Asia and Europe (Burger, 1962: 26). This is in accordance with one of the characteristics of Indonesia's maritime trade, transit-trade, where the existing ports function as a place to move goods to other ships (Burger (Burger 1962))

At that time, as was the characteristic of trade in the period before the 15th century, there were two groups of traders, namely: the rich merchant group and the traveling merchant (merchant) group. The rich merchant group, is a group that has money and invests in a traveling merchant group, holds government power or has strong relations with holders of government power, for example kings, nobles, court circles, and large merchants. Whereas the traveling merchant group, with a greater number than the rich merchant group, are traders who trade their goods from one place to another, from port to port from one ship to another, under their own supervision (Burger (Burger 1962)).

Although the triumph of Sriwijaya had ended in the 14th century, Palembang continued to have a role in the development of Islamic civilization and the economy. Since the last century, on the island of Sumatra large Arab colonies only existed in Aceh

and Palembang. The Arab colony in Palembang is considered the most attractive, both from a social and economic point of view. At the beginning of the 19th century, the Sultan of Palembang, Sultan Mahmud Badaruddin, gave the greatest possible opportunity for Arab traders to settle in the capital of his country (Van Den Berg 1989). This historical fact reinforces the important role of the relationship built between the sultanate as the center of government structure, Malay as custom and culture and Islam as religion.

Conclusion

Despite the polemic in the historical record, the Sriwijaya Kingdom still has a role in the development of Islamic civilization and the economy. Since its establishment, the Sriwijaya Kingdom has given way and witnessed the arrival of Muslims who came from outside the archipelago which aims to spread religion and or who have economic motives. The role of the Sriwijaya Kingdom in the economy before the 15th century was as follows: first, as a product market; Sriwijaya's role is to accommodate products carried by Chinese sailors. Second, the trade center; Palembang as a trade center was visited by many Arab traders (Islam) in the heyday of Sriwijaya. Its strategic location makes Palembang one of the major ports in the Arab, Chinese, Indian and Persian trade routes. Third, trade liaison; The Sriwijaya Kingdom was a maritime kingdom, a kingdom that controlled trade and controlled the sea. Sriwijaya is a trade hub because of its position on the path in international trade from East Asia to West Asia and Europe

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